

begin to examine our floating palace; just to see its various rooms, large and small, then the size of the ship, and lastly those with whom we are to live, far from the busy world for ten or more days. When we consider the wonderful dimensions and build of a modern steel ship, like ours, we must marvel at the genius, skill, industry, and invention of man. Then, brains and thoughts seem almost to equal the vastness of the ocean; and human nature seems touched with a spark of divinity, so we exclaim with Shakespeare, "What a piece of work is man, so noble in reason, so infinite in faculty, in action how like an angel, in apprehension how like a God." Our boat is about one eighth of a mile long, 70 feet wide and 80 feet deep, from keel to upper deck. One great marvel is how 28,000 tons of iron and merchandise can be made to swim, until we consider the great density and incompressibility of water. Another marvel is, how it can for so many days and miles be swiftly forced through this dense fluid and against powerful winds.

Of course one does not have to "go down to the sea in ships," to see all the modern wonders of the world; but the more we investigate these "Leviathans of the deep," the greater is our astonishment at the advances in navigation within less than a century. A month ago, when at Savannah, Ga., I was told that the first vessel propelled by steam across the Atlantic was from that port in 1817, only 11 years before I was born. Then that vessel depended partly upon sails. It is just a century ago as we all know when Fulton's "Clermont" started from New York city up towards Albany, against the wind and tide, at the marvelous velocity of 5 miles an hour! Now, steamers fifty times larger, go five times faster than our first steamboat. For five bright and cool June days, our grand moving palace, like a thing of life, has been gliding through smooth seas; with a delighted swarm of interesting and intelligent mortals. Among us, are eleven ministers of the gospel, four of whom are able to pay \$120 each passage money. Seven of them preferred to go "second class"; and save half that passage sum. As far as I can see they enjoy themselves fully as much or more than we "first class" people. The second cabin accommodations are far superior to the first cabin, of ten years ago. On July 1st we struck the front of the Azores Islands, "Flores" (flowers). There are nine of these volcanic islands, lying in mid ocean, 2,000 miles from New York and a 1,000 miles West of Portugal. They belong to Portugal, discovered by them 1435. They are semi-tropical lands, never very cold or hot; and so very fertile that they give sustenance to 258,000 industrious agricultural people. The largest island is "St. Michaels", with several large towns, one, "Ponta del Gada" of 18,000 inhabitants. Fortunately for us, two of the islands were 36 miles long each, which we sailed alongside of at the distance of about two miles, so that the smiling vineyards, grain fields, and gardens were plainly visible to us for half a day, as we steamed along. They embrace about 250 miles of latitude so that a whole day was required to pass them, all in daylight; much to the excitement of the passengers to hail land again. Three hours ago we were in sight of Cape St Vincent, and early Sunday, July 4th, we expect to enter the Mediterranean at its famous Western gateway. Henry M. Hall.

WHY IS WINE NOT MENTIONED IN THE NEW TESTAMENT SACRAMENT?

By Rev. C. W. Maxwell.

No less than eight times the New Testament writers speak directly of the liquid element used in the sacrament of the Lord's Supper, but not once is the word "wine" used. Matthew, Mark, Luke and Paul each gives an account of the institution of the Supper and they all avoid the use of the word "wine." Why is this?

Both Luke and Paul quote the words of the Lord himself and they likewise avoid the use of the word. Can this be accidental? Matthew and Mark go further and give the words of the Lord where he refers directly to the contents of the sacramental cup, where it is natural and necessary to designate what the cup contains, still the Lord refuses to use the word "wine," using instead a general term, calling it "fruit of the vine." (See verses following Matt. 26:26. Mark 14:22, Luke 22:19, 1 Cor. 11:23.) Why is this? It is not from any aversion to the word itself, for we find that the Lord made use of it on other occasions and it is used by nearly all the New Testament writers. It is evident that the contents of the cup was a product of the vine. The Greek word used is not the usual one for fruit. (Not *karpos* but *gennema*, produce.) One of the prayers used by the Jews at the Passover was in these words: "Blessed art thou, Jehovah, our God who hast created the fruit of the vine." Jesus probably takes the expression from that prayer, but if so, he had good reason for using it. Why do they all refuse to say "wine"? Paul says in 1 Cor. 11:26: "For as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come." Why does he go out of the way to say "cup"? Why not say "wine"? Five times within four verses Paul uses the word "cup" where he had in mind not the vessel but the contents of the vessel. Can we believe that this was an accident or for a rhetorical reason? Most people will agree that the cup on that occasion would naturally contain a portion of the drink that was used by the Jews at that time, at the Paschal feast. Some claim that this should be unfermented grape juice. Others point to those "evil-eyed spots," drunk with wine in the Corinthian love feast and infer that the same drink was used in the sacrament.

Let us not go into the two wine theories but suppose for the sake of argument that the cup contained the weak, sour wine that was and is the common beverage of the people of that country, used by them as we use tea or coffee. Let us suppose that Jesus looked down the centuries and saw the invention of the art of distillation and the consequent multiplication of the evils of alcohol; that he saw the struggle that his people are making in this year of his grace, 1909, to rid the world of one of the greatest evils that ever fell upon the race. He saw that the time would come when the wine cup would be banished from the table of the Christian home and, knowing that there would be devout souls who would insist on copying everything that he did, he refused to say what fluid was in the cup and thus left the Church at liberty to use any product of the vine that the enlightened conscience of the time might demand.